

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, AUGUST 30, 1900.

VOL. II, NO. 42.

There are 77 hotels within fifteen minutes of the Grand Central depot of New York City.

It is announced that both London and Glasgow have been reached by the bubonic plague.

Among some people common sense seems to be growing more and more uncommon every day.

Hon. Sidney Smith, of Lexington, made us a short, sweet visit Tuesday. He is a prominent layman in Yazoo Association.

Read with care what Bro. Arthur Flake, President State B. Y. P. U., said in last week's issue about getting the Young People's Work prominently before the Associations.

Hon. John J. Ingalls, for eighteen years United States Senator from Kansas, died last week at Las Vegas, New Mexico, whither he had gone for his health.

Recent statistics show that the consumption of alcoholic beverages in Belgium is 195 quart per capita; in England, 141; in France, 137; in the United States, 70.

Rev. W. P. Price, of Winona, made us a pleasant visit Monday. He has been off on a vacation and was returning home, but stopped at Goodman to take in the Yazoo Association, which met yesterday.

Bro. Lawrence, of Greenwood, enlivened our office with his presence a few days ago. He had been in South Mississippi in a meeting. He reports much sickness in the community in which he held the meeting, but still fair attendance and a good meeting.

Cholera has made its appearance in India, immediately in the wake of the famine. It is reported that the natives are dying at the rate of 3,000 a week. It is said that the bubonic plague is not to be compared to the prevailing form of cholera.

It may interest some people to learn that the most interesting collection of Bibles in the world is in the British and Foreign Bible Society, in Queen Victoria street, London, although there are more ancient and valuable specimens in the British museum. The best collection in the United States is in the Lenox library, New York. The Bible Society in New York has a large variety of Bibles in all languages, which it is understood are ultimately to be added to the Lenox collection. The finest private collection in the country belongs to Mr. S. Brainerd Pratt, of Boston.

Mr. John D. Rockefeller has notified the trustees of the college at Des Moines, Ia., that he will give the institution \$50,000, on condition that a like sum is raised by the trustees themselves. The college is affiliated with the Chicago University.

St. Gothard's tunnel, Switzerland, is the longest tunnel in the world, being nine and one-half miles in length. The cost of construction was nearly \$15,000,000. In its construction, the borings began at opposite sides of the mountain, meeting near center of mountain.

McKinley and Bryan are both of direct Irish descent; Roosevelt is of Dutch, Irish, French, and Scotch blood; Stevenson traces his ancestry back to the Irish Stevensons, who came here before the Revolution and settled in the Middle and Southern States, all of which goes to prove the assimilating power of Americanism.

Bro. S. Morris looked in on us a few minutes on his way home from Shady Grove, ten miles east of Summit, where he had preached a week, aiding Pastor J. L. Price in a meeting. There were nineteen received for baptism. The meeting closed with fine interest, many asking for prayer. Bro. Morris has done fine work this summer in meetings where he has assisted.

We have on hand a number of good articles—have had for some time. Well, if some of the brethren will insist on making their articles too long to be readable, we shall do the best we can with them, viz., hold them until we have room in the paper to hold them, if ever. It is not right that several good short articles should be crowded out to make room for one good long article.

The death of Prof. W. N. Hardee, at Terry, was a very sad event. His friends can think of no conceivable cause that could have led to the taking of his own life. His relations in every respect were of the most pleasant sort. He was a consistent Baptist, and a prominent educator. As a teacher he was rapidly growing.

"Baptists in History" is the title of a neat little book written by W. P. Harvey, D. D., Price, in cloth, 25 cents; in paper, 10 cents. The introduction is by J. B. Moody, D. D., of Hot Springs. The book contains forty-five pages, and is in its sixteenth thousand. One rarely ever meets with a more vigorous treatment of the subject in hand than Dr. Harvey gives in this little book.

We would be glad to do everything that every brother wants done, especially everything every one thinks important to be done. But it is practically out of the question to print all the programs that come to this office asking for publication. If all the programs of Associational Meetings, Century Rallies, B. Y. P. U. and Sunday School Gatherings which have reached this office in the last five days had been printed in this issue, there would not have been room for one line of any other matter—indeed, a good deal would have been left over.

By reading the list of subjects suggested in last issue by Dr. Ellis, you will receive an idea of the range the discussions on the Twentieth Century Movement will take.

The most interesting event in Washington of the past week in local, religious and educational circles was the reception by the President of the 1400 Cuban teachers, who have been in this country for a short time, learning American methods. They came here through the co-operation of the citizens of Boston and the faculty of Harvard College with the government, and they have been attending a summer school in Cambridge, getting an idea of American educational ways. The visitors arrived on Friday and spent that day and Saturday in sight-seeing. In the forenoon they visited the Capitol and Congressional Library, singing patriotic songs under the dome of the former building. In the afternoon they were received by the President, who had returned from Ohio especially for the purpose. Later they were taken to the suburban resorts. The next morning after visiting the Smithsonian and National Museum, they returned to New York and took a transport for Cuba, stopping at Philadelphia on the way. It is believed that the things they have to tell on their return home will make the task of the United States in Cuba easier.

To Those Writing Marriage or Death Notices.

Notwithstanding our printed rules on 8th page, relative to marriage and obituary notices, still brethren will send these notices and not say one word about paying for excess of words. In the future our standing rules will be rigidly adhered to. If any person sends a marriage notice exceeding 25 words, or a death notice exceeding 100 words, without the cash to cover excess of words at rates stated on our 8th page, and the notice fails to appear, stop and think, and think—and send on necessary cash.

Italy.

On reaching Lucerne, Switzerland, we received a great ovation. A fire-works display was given—I suppose for our amusement. Screaming rockets emblazoned the heavens and the flash of powder scattered rainbows on every side. The lake was made a sea of gold, and mirrow-like, reflected the glow of booming cannon. Some one suggested that possibly they were trying to frighten us out of the city. But we have seen powder flash before and are not so easily scared. Lucerne is a picture. The Alpine heights stand around to guard her. Peaks rise above peak to catch sight of the painted towers of the white-robed city. Clouds, mellow and soft as a silken fabric entwine the forest-crowned heights, and cap the summits with mist and snow. While the dashing streamlet forms itself into a bridal veil and floats in softest folds, blown, softly blown, by the mountain's breath. I like the Swiss people as well as their city. They are liberty-loving, and, while I write, I can but recall the story of William Tell, who once lived near this spot, and died for the cause he cherished. They are a sober, frugal and an industrious people, and with all the warmth of their soul they admire heroism. Their city is clean and neat, which bespeaks much for the pride of any people. They are lovers of flowers as well as of heroes and excel the world in the beauty of their gardens. We must leave Switzerland and climb over the Alps into the sunny climes of Italy. Passing tunnel after tunnel we at length come to the St. Gothard, the longest in the world, requiring twenty minutes for us to pass through. Now we climb to the summit, and with expectant gaze we look into the land of blue skies and sunny days. The land whose every hill is a bulwark and every plain a battlefield. Just at eventide, after crossing the Alps, we came into Monza, where on yesterday an assassin killed Humbert, the king of Italy. So we are here in time to see Italy in its normal condition, bloodshed, excitement and men with nerves on tension. Our first stop of any consequence is at Milan. By all odds the most noteworthy object to be seen in Milan is its Cathedral, built of marble from base to summit, in Gothic style. Its floor is a mosaic pavement in red, white and blue marble, and the roof is covered with enormous slabs of marble three inches thick. On the outside it bristles with a forest of spires, every one of which is mounted by a statue of a prophet, apostle, priest, nun or an angel to the number of three thousand. Its construction was begun in 1386, but not completed until within the present century. Turning aside from this, we visit the old church in which hangs the famous painting of the "Lord's Supper," by Devinci. While many things of interest seen by us might be mentioned and described, we must remember that space forbids.

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And a statue watches it from the square,
And this story of both do our townsmen tell," etc.

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"What I love best in the world
Is a castle precipice—encured
In a gash of the wind-grieved Appenines."

Gazing anxiously and intently we at length see before us the city of seven hills. On the right and left of us rise the Sabine and Alban hills, while before us the spires of the Palatine and Capatoline hills lift their elves into view. At their feet and in their shadow smoothly flows the muddy Tiber. This is Rome.

"The Niobe of nations! there she stands,
Childless and crownless in her voiceless woe;
An empty urn within her withered hand,
Whose holy dust was scattered long ago."

Whether these words of Byron be true, may be a question. But one thing I know, this is Rome. Arriving here on Saturday we take Sunday for a day of rest and service. We who are Baptists, King and myself, search out our Baptist mission and smile on them in their chapel. Dr. Taylor, our missionary, we found to be in Austria, and the pastor of the church, in Florence, but a few faithful members had gathered for a service of prayer. We found two other American Baptists present, one from Washington, the other from California. All of us are invited to make talks through an interpreter. We gladly consent, and here in this great heathen city we speak a word of encouragement to our brethren and a word for our Master. Our work here is doing well, and the warm, enthusiastic heart-service of this little Italian band helped us much. We turned away feeling that it was good to go up to the house of the Lord. When Monday comes we are up early to see Rome, and soon we are walking its streets. They once echoed with the steps of emperors, orators, poets and warriors, that was in ancient Rome; to-day they are thronged by a multitude of rabble discussing the burial of their king, who is to be buried in a few days in the world-renowned Pantheon, which we have visited. This old temple was built about 50 B. C., but still it stands with its old walls some twenty feet in thickness. Here lie the remains of Victor Immanuel, and to the left as you enter, rests the remains of Raphael. On his tomb is this inscription: "Beneath this stone rest the ashes of Raphael, the greatest of all painters; Nature becoming jealous of him lest he should surpass her, slew him while he was yet young." Turning from here we visit the old Coliseum, then passing out of this mag-

nificent ruin of the ancient theatre of the Caesars, where wild beasts fought and gladiators fell, we come along the Palatine Hill over the ruins of the golden house of Nero. Just before entering the Old Forum which is overlooked by the palaces of the Caesars, we pass under the Arch of Titus, the first object which brought us into direct contact with sacred history. It was built by Titus to commemorate his conquest of Jerusalem in A. D. 70. On one side is carved the triumphal entry of Titus, while on the other, the image of the seven candlesticks and other objects taken from the temple in Jerusalem. Then turning aside a short distance we come to the reputed prison where Paul was kept before his decapitation. We enter it by going down two flights of steps, coming into a dark, damp dungeon, now about six and one-half feet in height and about twelve feet in diameter. Standing in this dark, cold dungeon, I no longer wonder why Paul wrote to Timothy to bring his cloak; and I marvel at the heroic faith which could write, "I am not ashamed of the gospel of Christ, for I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Leaving this old prison I go from the Palatine hills down the Appian Way" along which Paul came as he entered the city. But I must halt on this way for the night, and tell more of it in my next letter as well as of many other places of interest visited by us during our week's stay in this old Rome of the present, past and future.

Yours fraternally,
W. E. ELLIS
Rome, Italy, Aug. 7, 1900.

Among the Baptists in Boston.

A Baptist visiting Boston will naturally drift into Tremont Temple—this great "gateway into the kingdom of God." Dr. Lorimer's pulpit is now being supplied by Dr. R. S. MacArthur, of New York city. I've heard this great pulpit orator many times during the past few weeks. He is a power.

Another remarkable church in Boston is the Tabernacle Baptist church on Bowdoin Square. There are services of some kind here daily. It was my great pleasure to-day to meet here our Dr. E. Y. Mullins of the Seminary, and to hear two of his ennobling and inspiring sermons. They were full of practical Christianity. His deeply pious and consecrated nature, his simplicity of thought and ease of utterance, recall vividly to me Dr. Broadus.

We lunched together after the morning service. He spoke most encouragingly of the work at the Seminary. The outlook for the coming session is very promising.

He praised highly the work of our Mississippi College men. Let the college continue to send earnest young men to Dr. Mullins in Louisville. He is an able leader and will guide them wisely in the ministry.

R. H. HUDNALL
Boston-Cambridge, Mass., Aug. 19, 1900.

Smyrna and New Providence, Copiah County.

It was a delightful privilege to be with Pastor B. N. Hatch and his people of the

Smyrna church the week following the fifth Sunday in July. This church is made, like all of them, of the stock of Adam's fallen children, but the grace of God has done much for them. There are choice men and noble women not a few among them. Pastor Hatch has a warm place in their hearts. The church seemed to have a gracious uplifting with seven additions. My visit among these saints will long be remembered with great pleasure.

NEW PROVIDENCE.

The meeting with this church continued six days following the first Sunday in August. It was there that more than thirty years ago a youth of sixteen was received into the fellowship of the Lord's people. But few of the many that received him then were left to greet him now. How changed! They rest from their labors and their works do follow them. Bro. S. R. Young is the under-shepherd of this flock. They worship in a beautiful house situated in a lovely beech grove near a stream where there is much water. Four very promising young people have been buried with Christ by baptism—a forceful representative of the unadulterated and original way of observing this ordinance of God's house.

An unusual occurrence in this meeting was the apparently accidental meeting of a family representing five generations. The aged grandmother of 96 years to the little girl of 4 or 5 years in the 5th generation—all under the same roof—where God was worshipped.

The recollection of these two meetings so marked with the presence of the Holy Spirit and the manifest kindness of all the people will ever be a verdant place in the memory of the writer.

I. H. ANDING.

Summit, Miss., August, 1900.
P. S.—I am with Pastor Scarborough in a meeting with the Bala-Chitto church, seven miles east of M. gnolia.

THE ATLANTA DAILY CONSTITUTION

Now Running a Special Campaign Offer, Only \$1.00

The Constitution, of Atlanta, Ga., is now offering its daily and Sunday editions complete to new subscribers, from the date the order reaches that office until November 10th, for only \$1.00. This last campaign offer will take the subscriber beyond and give him the full news of the Presidential election. The period thus covered will be of unusual interest, not only because of the election and the questions pending thereon, but it will be full of events, and guesses at the truth of reported events in China. The struggle is on between the "yellow terrors" and the "foreign devils" and it will consume the world's attention for many months to come. It is probable that South Africa will become peaceful on a basis that will allow the spunky Boers to lay down their arms with honor. Cuba and the Philippines are with us and until their status is determined their questions will continue to be ours. The Constitution always covers all the news completely and this exceptional offer will doubtless test their full capacity in supplying the paper to thousands of thirsty subscribers. The sooner you send for it the longer you will get the paper for your dollar.

Mount Pleasant and Pleasant Hill.

The Lord is doing great things for his people in these parts. In easy reach of the little town of Bogue Chitto there are two large Baptist churches, to-wit: Mt. Pleasant, three miles west, and Pleasant Hill, three miles east; the former pastored by bishop Z. Lofton, the latter by bishop W. R. Johnson. Both of these churches have recently held revival meetings, Mt. Pleasant receiving 26, and Pleasant Hill 27, all by baptism. At Pleasant Hill the preaching was done by Bros. J. E. Lowe and Jimmie Quinn, with what little that was chipped by the writer. This seems to be the Lord's set time to favor Zion among the country churches in these parts, but heaven alone knows what is to become of our town churches. Some of us are thinking of moving our letters to the country churches where the old-time religion has not gone entirely out of fashion.

J. A. S.

Bogue Chitto, Miss.

Hermanville and Natchez.

By the work among us of late of Elder G. B. Butler, the cause at Hermanville has been greatly advanced. He came and preached to the people, morning and evening, eight days, closing on Tuesday night, 7th inst. The church was much helped by his clear and forcible expositions of the word. There were many conversions from the ranks of the ungodly. Some came to us from other denominations, as the fruits of faithfully declaring the whole counsel of the Lord. Some united with us by letter. Nine were added by baptism and some await the ordinance at the next regular appointment.

Bro. Butler showed himself to be a well-rounded preacher, capable as an evangelist, deep an spiritual in feeding the sheep, and wise in his bearing among men. His splendid personality is a great factor in his general success.

It is fortunate that the new era in Baptist affairs at Natchez is under the leadership of George Butler. The better condition of things there is due in a large measure to his wise and consecrated labors. The outlook is bright for an excellent modern church building in that fine old ante-bellum city. A move from the present quarters, and from the old location, is felt to be imperative. The new site secured could not be improved upon anywhere in the city, and, best of all, it is paid for. It is the purpose to build this proposed temple of worship within the next two or three years, and that Natchez shall do the greater part of it. And whilst others will find the way open to kindly lend help to the noble, struggling band, yet high pressure meetings in an organized movement upon the State will not be resorted to. Butler's faith in his great undertaking, as a work given him of the Lord, will sustain him, and at the same time inspire the confidence of others. He deserves to succeed, and under God will succeed. Let the people keep their eyes on Natchez and Pastor Butler.

S. M. ELLIS.

August 16th, 1900.

NOTES OF TRAVEL

Italy.

On reaching Lucerne, Switzerland, we received a great ovation. A fire-works display was given—I suppose for our amusement. Screaming rockets emblazoned the heavens and the flash of powder scattered rainbows on every side. The lake was made a sea of gold, and mirror-like reflected the glow of booming cannon. Some one suggested that possibly they were trying to frighten us out of the city. But we have seen powder flash before and are not so easily scared. Lucerne is a picture. The Alpine heights stand around to guard her. Bank rises above peak to catch sight of the painted towers of the white-robed city. Clouds, mellow and soft as a silken fabric entwine the forest-crowned heights and cap the summits with mist and snow. While the dashing streamlet forms itself into a bridal veil and floats in softest folds, blown, softly blown, by the mountain's breath. I like the Swiss people as well as their city. They are liberty-loving, and, while I write, I can but recall the story of William Tell, who once lived near this spot, and died for the cause he cherished. They are a sober, frugal and an industrious people, and with all the warmth of their soul they admire heroism. Their city is clean and neat, which bespeaks much for the pride of any people. They are lovers of flowers as well as of heroes and excell the world in the beauty of their gardens. We must leave Switzerland and climb over the Alps into the sunny climes of Italy. Passing tunnel after tunnel we at length come to the St. Gothard, the longest in the world, requiring twenty minutes for us to pass through. Now we climb to the summit, and with expectant gaze we look into the land of blue skies and sunny days. The land whose every hill is a bulwark and every plain a battlefield. Just as eventide, after crossing the Alps, we came into Monsa, where on yesterday an assassin killed Humbert, the king of Italy. So we are here in time to see Italy in its normal condition, bloodshed, excitement and men with nerves on tension. Our first stop of any consequence is at Milan. By all odds the most noteworthy object to be seen in Milan is its Cathedral, built of marble from base to summit, in Gothic style. Its floor is a mosaic pavement in red, white and blue marble, and the roof is covered with enormous slabs of marble, three inches thick. On the outside it bristles with a forest of spires, every one of which is mounted by a statue of a prophet, apostle, priest, nun or an angel to the number of three thousand. Its construction was begun in 1386, but not completed until within the present century. Turning aside from this, we visit the old church in which hangs the famous painting of the "Lord's Supper," by Devinci. While many things of interest seen by us might be mentioned and described, we must remember that space forbids.

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August 30.

1900.

nificent ruin of the ancient theatre of the Caesars, where wild beasts fought and gladiators fell, we come along the Palatine Hill over the ruins of the golden house of Nero. Just before entering the Old Forum which is overlooked by the palaces of the Caesars, we pass under the Arch of Titus, the first object which brought us into direct contact with sacred history. It was built by Titus to commemorate his conquest of Jerusalem in A. D. 70. On one side is carved the triumphal entry of Titus, while on the other, the image of the seven candlesticks and other objects taken from the temple in Jerusalem. Then turning aside a short distance we come to the reputed prison where Paul was kept before his decapitation. We enter it by going down two flights of steps, coming into a dark, damp dungeon, now about six and one-half feet in height and about twelve feet in diameter. Standing in this dark, cold dungeon, I no longer wonder why Paul wrote to Timothy to bring his cloak; and I marvel at the heroic faith which could write, "I am not ashamed of the gospel of Christ, for I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Leaving this old prison I go from the Palatine hills down the Appian Way" along which Paul came as he entered the city. But I must halt on this way for the night, and tell more of it in my next letter as well as of many other places of interest visited by us during our week's stay in this old Rome of the present, past and future.

Yours fraternally,
W. E. ELLIS
Rome, Italy, Aug. 7, 1900.

Among the Baptists in Boston.

A Baptist visiting Boston will naturally drift into Tremont Temple—this great "gateway into the kingdom of God." Dr. Lorimer's pulpit is now being supplied by Dr. R. S. MacArthur, of New York city. I've heard this great pulpit orator many times during the past few weeks. He is a power.

Another remarkable church in Boston is the Tabernacle Baptist church on Bowdoin Square. There are services of some kind here daily. It was my great pleasure to-day to meet here our Dr. E. Y. Mullins of the Seminary, and to hear two of his ennobling and inspiring sermons. They were full of practical Christianity. His deeply pious and consecrated nature, his simplicity of thought and ease of utterance, recall vividly to me Dr. Broadus.

We lunched together after the morning service. He spoke most encouragingly of the work at the Seminary. The outlook for the coming session is very promising.

He praised highly the work of our Mississippi College men. Let the college continue to send earnest young men to Dr. Mullins in Louisville. He is an able leader and will guide them wisely in the ministry.

R. H. HUPNALL.
Boston-Cambridge, Mass., Aug. 19, 1900.

Smyrna and New Providence, Copiah County.

It was a delightful privilege to be with Pastor B. N. Hatch and his people of the

THE BAPTIST.

Smyrna church the week following the fifth Sunday in July. This church is made, like all of them, of the stock of Adam's fallen children, but the grace of God has done much for them. There are choice men and noble women not a few among them. Pastor Hatch has a warm place in their hearts. The church seemed to have a gracious uplifting with seven additions. My visit among these saints will long be remembered with great pleasure.

NEW PROVIDENCE.

The meeting with this church continued six days following the first Sunday in August. It was there that more than thirty years ago a youth of sixteen was received into the fellowship of the Lord's people. But few of the many that received him then were left to greet him now. How changed! They rest from their labors and their works do follow them. Bro. S. R. Young is the under-shepherd of this flock. They worship in a beautiful house situated in a lovely beech grove near a stream where there is much water. Four very promising young people have been buried with Christ by baptism—a forceful representative of the unadulterated and original way of observing this ordinance of God's house.

An unusual occurrence in this meeting was the apparently accidental meeting of a family representing five generations. The aged grandmother of 96 years to the little girl of 4 or 5 years in the 5th generation—all under the same roof—where God was worshipped.

The recollection of these two meetings so marked with the presence of the Holy Spirit and the manifest kindness of all the people will ever be a verdant place in the memory of the writer.

I. H. ANDING.
Summit, Miss., August, 1900.

P. S.—I am with Pastor Scarborough in a meeting with the Bala Chitto church, seven miles east of Mognolia.

THE ATLANTA DAILY CONSTITUTION

Now Running a Special Campaign Offer, Only \$1.00.

The Constitution, of Atlanta, Ga., is now offering its daily and Sunday editions complete to new subscribers, from the date the order reaches that office until November 10th, for only \$1.00. This last campaign offer will take the subscriber beyond and give him the full news of the Presidential election. The period thus covered will be of unusual interest, not only because of the election and the questions pending thereon, but it will be full of events, and guesses at the truth of reported events in China. The struggle is on between the "yellow terrorists" and the "foreign devils" and it will consume the world's attention for many months to come. It is probable that South Africa will become peaceful on a basis that will allow the spunky Boers to lay down their arms with honor. Cuba and the Philippines are with us and until their status is determined their qu-sious will continue to be ours. The Constitution always covers all the news completely and this exceptional offer will doubtless test their full capacity in supplying the paper to thousands of thirsty subscribers. The sooner you send for it the longer you will get the paper for your dollar.

Mount Pleasant and Pleasant Hill.

The Lord is doing great things for his people in these parts. In easy reach of the little town of Bogue Chitto there are two large Baptist churches, to-wit: Mt. Pleasant, three miles west, and Pleasant Hill, three miles east; the former pastored by bishop Z. Lofton, the latter by bishop W. R. Johnson. Both of these churches have recently held revival meetings, Mt. Pleasant receiving 26, and Pleasant Hill 27, all by baptism. At Pleasant Hill the preaching was done by Bros. J. E. Lowe and Jimmie Quinn, with what little that was chipped by the writer. This seems to be the Lord's set time to favor Zion among the country churches in these parts, but heaven alone knows what is to become of our town churches. Some of us are thinking of moving our letters to the country churches where the old-time religion has not gone entirely out of fashion.

J. A. S.

Bogue Chitto, Miss.

Hermanville and Natchez.

By the work among us of late of Elder G. B. Butler, the cause at Hermanville has been greatly advanced. He came and preached to the people, morning and evening, eight days, closing on Tuesday night, 7th inst. The church was much helped by his clear and forcible expositions of the word. There were many conversions from the ranks of the ungodly. Some came to us from other denominations, as the fruits of faithfully declaring the whole counsel of the Lord. Some united with us by letter. Nine were added by baptism and some await the ordinance at the next regular appointment.

Bro. Butler showed himself to be a well-rounded preacher, capable as an evangelist, deep and spiritual in feeding the sheep, and wise in his bearing among men. His splendid personality is a great factor in his general success.

It is fortunate that the new era in Baptist affairs at Natchez is under the leadership of George Butler. The better condition of things there is due in a large measure to his wise and consecrated labors. The outlook is bright for an excellent modern church building in that fine old ante bellum city. A move from the present quarters, and from the old location, is felt to be imperative. The new site secured could not be improved up in anywhere in the city, and, best of all, it is paid for. It is the purpose to build this proposed temple of worship within the next two or three years, and that Natchez shall do the greater part of it. And whilst others will find the way open to kindly lend help to the noble, struggling band, yet high pressure meto is in an organized movement upon the State will not be resorted to. Butler's faith in his great undertaking, as a work given him of the Lord, will sustain him, and at the same time inspire the confidence of others. He deserves to succeed, and under God will succeed. Let the people keep their eyes on Natchez and Pastor Butler.

S. M. ELLIS.

August 16th, 1900.

A Word More to Bro. Sample.

In your last you grant the main point for which I have contended. It is God's power that produces life, repentance, faith, and the rejoicing and goodness that follow, and not faith in the power. You say: "This I accept, and will add, to God be all the glory."

I am glad we are agreed on this vital point. You say you do not see the force of my illustration. I repeat, it is the money or its equivalent (confidence) that produces the check, and not the check the money. I mean, it is God's power that makes the sinner believe, and not the sinner's belief that makes God's power powerful. I can readily see how quinine cannot produce an effect on one till taken into the system, but I cannot see how quinine taken will not produce an effect until the individual believes in it.

No, Bro. Sample, I would not say there is great power in a locomotive engine. There is great strength in the iron, but the power is in the steam. It is steam that makes the locomotive useful. It is God's power that makes the sinner repent, bringing him back from darkness to light.

"All that the father giveth me shall come to me." John 9:37. "For he that cometh to God must believe that he is." Heb. 11:6. Almighty God's purpose will not be thwarted. The Son says they "shall come." The power that compels them to come enables them to believe before coming. "I have said that the gospel was not Christ, but the glorious news of what Christ has done to save sinners." Now, Bro. Sample, let's see if we can't get a better definition. I believe you will accept it.

"And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people."

(Now the definition.)

"For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:10-11. "For I am determined not to know anything among you save Jesus Christ and him crucified." I Cor. 2:2.

"Christ and him crucified" is the gospel. News of the war in China is not the war; it is only news of it.

"The minister, in my opinion, who relies, in his preaching, upon some indescribable or mysterious power in the gospel *per se*, makes a mistake." I thank you very kindly, Bro. Sample, for the caution. But I will take off my hat and bow at your feet and thank you as long as I live if you will define or describe to me the power that saves the sinner. I know very well why God saves us (according to the good pleasure of his will), but how I do not know.

I have for the last eleven years tried to preach Christ, and oh how awkward, imperfect and ignorant have been. I have every reason to believe many precious souls have been saved by Christ as I have told them of him, but how I do not know. We know something of God's will now, but by and by we shall know something of the pleasure of his will.

Bro. Sample, I am relying wholly upon God's power. If I am mistaken, God forgive me. God bless you.

W. S. CULPEPPER.

Gloster, Aug. 14, 1900.

Chicago.

BY J. F. HAILLEY.

Yesterday, the 10th, closed the first half of the summer quarter. For the second time a mid-summer convocation. A convocation is a little commencement. We call it a big one. There were thirty-three graduates. The red tape was very impressive—for length, as it always is in Chicago. Gen. Joe Wheeler spoke. When Ben Johnson heard a man imitate a cow in the barnyard symphony, and then try another animal and fail after raising uproarious applause with his imitation of the cow, he eagerly cried out from his box near the stage, "Stick to the cow, man." So I'd say to "Fighting Joe," stick to your fighting, Joe. Nobody doubts that he can fight. Neither does anybody who heard him yesterday, doubt that he can speak—they know he can't. When the audience was dismissed and Gen. Wheeler and President Harper were marching off the quadrangle, looking like before and after taking, the band struck up Dixie. It raised the Rebel yell in three seconds. There was a hurricane of hand-clapping with the sharp, rapid crack never heard except when women cheer. I yelled, might and main, 'Rah for the Southern Confederacy!

I now know something of a stranger in a foreign land, meeting or hearing his childhood's association.

"Yes, my native land, I love thee!
All thy scenes, I love them well."

For many a day, though I've wandered long and far, I have not been homesick before.

There are so many strange things here that I refrain from speaking of them, because I don't know which to speak of, or what to say about anyone, if it were singled. Then, I'm afraid of long articles, Mr. Editor, because I know what an intolerable bore a score or more scribbles make of themselves along that line. They don't bore me, because I never read after them. But allow me to say at a venture of tediousness that, if a man wants to find a concentrated essence of a compound decoction of a distillation of unmitigated nonsense done up in indigestible billets of corrosive tomfoolery, send him to me in the next three weeks. Any sort of fad or fake, be it ology or ism, from Eddy down to Dowie, can be found here. Dean Judson said the night before he started here to take his position in the university, his little girl said her prayers as usual. Then, after a short pause, she said, "And now, dear Jesus, good night; we're going to start for Chicago in the morning." Truly, "coming events cast their shadows before." In the midst of this Babylon of the lakes P. S. Henson stands like a tower of strength. How some of the theologs (?) here do despise him.

P. S.—Tell Brother Lomax he may send those extra missionaries he had at Ft. Worth up here.

Friendship.

As other churches are reporting good meetings, I desire to tell how the Lord has been to us at Lena. Friendship church, Leake county, was established not far from 1850, and

has been blessed with able, devoted and efficient pastors all along. Among whom appear the names of P. M. Gaddis, Rev. Gordon, M. B. Maum, T. E. Morris, C. L. Anderson and our present pastor, T. J. Moore. All of whom have sowed seed that have been harvested during this revival. I believe this is the greatest revival the church has had in her history. The meeting began on Friday, the 10th of August. Some of the brethren and sisters assembled at the church on Friday and prayed together and talked together and asked the Lord to bless all the members of the church, and secondly, asked him to bless and draw to him the unsaved and then that the Lord would bless our pastor and put words into his mouth that he would like to have spoken. Bro. Bailey, that was the best prayer meeting the writer ever attended.

And now after one week's meeting, including the second Sunday, we record fifty-four new names on our church roll, of which forty-six professed faith in our Savior. There are others to come yet.

There seems to be a deep spirit of Christianity in the hearts of the people, and may God grant that it may be the means of bringing still others to His feet. We were aided very much by brethren Thos. Burks, of Yazoo county, T. E. Morris, of Good Hope, and T. G. Ward, of this place; all of whom did efficient work for the Master. Bro. T. J. Moore, our pastor, did most of the preaching, and is fast getting hold on the hearts of the people. We feel uplifted and are constrained to believe the Lord has in store great things for us.

Our school prospects are flattering. We are making arrangements for some poor boys and girls to come, with but little expense. Our brethren are finding out that we can prepare their children here for Miss. College, Hillman and Blue Mountain cheaper and as efficiently as anywhere. Each year finds some of our students at Miss. College, Hillman College, Blue Mountain Female College, and others. So in a quiet way we are getting the young people together and uplifting and educating them. We believe we are doing a great work. We believe we are in harmony with our brethren. We believe that some young women and some young men are going out from us to bless the world as the Lord's servants. We desire to be guided of the Lord.

We are thankful that you published Bro. Moore's article some time since, and think it did good. The prospects for the opening Sept. 4, are very bright. We are encouraged.

Sincerely,

A. L. MORRIS.

Fairfield.

We had a great revival at our church in Fairfield, which closed to-day. Thirteen by baptism, two by letter, one restored. Bro. R. S. Gavin did the preaching. Bro. Gavin is a success and will succeed. Any church that secures Bro. Gavin's services will make no mistake. Pray for us that the Lord will continue his blessing on us.

Your brother in Christ,

THOS. H. WEBB.

August 24, 1900.

SOME GOOD MEETINGS.

MT. GILEAD.

Eld. I. P. Randolph is the beloved pastor of this church. The writer assisted in a meeting at this place, which began the fifth Sunday in July. We had a splendid revival and there were six accessions; four by baptism and two by letter.

WALLERVILLE.

Here we began our meeting the first Sunday in August, doing all the preaching, except one sermon preached by Bro. E. E. Thornton. We have never seen a church and community so thoroughly interested. Many were converted. We had twenty-one accessions; nineteen for baptism and two by letter. There will be others to join yet. This is a fine church and community. The old Chickasaw Association meets here this fall.

SHERMAN.

Here we did all the preaching. Had only two accessions; both by letter. We had a lot of Campbellites to contend with here, and Campbellism is certainly a great foe to true religion. We have a good church here and know that the truth is mighty and will prevail.

POPLAR SPRINGS.

Bro. E. E. Thornton, of New Albany, did all the preaching, except three sermons at the last of the meeting. Bro. Thornton did his preaching well. He is not only a good gospel preacher, but a fine worker in a meeting. Sister Thornton was with him and presided at the organ, helping us greatly in the music. This was certainly a great meeting. Not only in the fact that many were saved, but in settling differences which had before existed between some of our best men. There were twenty-three conversions. We had thirty-four additions to the church; nineteen were by baptism. There are others who will join yet. It was a great pleasure to baptize the happy converts, as they were nearly all our school children with whom we have worked and prayed for the past five years. We praise God for his wonderful blessings and that the Lord may bless Bro. and Sister Thornton in their work for Him, and that he will send them back here again.

T. A. J. BRASLEY.

SPRING HILL.

On the second Sabbath in August our meeting began. The first and second services were conducted by Rev. J. D. Rice, our pastor. Rev. A. L. O. Briant arrived Monday morn and ably rendered his services the remainder of the week. Much to the regret of all, Bro. Rice was taken very sick and was unable to be with us to the close. It was an enjoyable meeting, so expressed by the large congregations at every service. The results, so far as we could see, were ten accessions—one by letter and nine by experience. We know that the Lord was with us.

E. S. G.

Oakland, Aug. 27, 1900

CLINTON.

Your printer made me say that *ten* instead of *three* were baptized at Clinton. We have received three more by letter. I baptized one at Edwards.

P. I. LIPSEY.

FROM E. E. THORNTON.

I spent the past week with Pastor Beasley and his home church at Poplar Springs, preaching two and three times daily. The Holy Spirit's presence and power was manifest at every service. The church was unified and greatly revived. Twenty-nine had been added to the membership up to the time I left at noon on Saturday, and as Brother Beasley was to preach Sunday and baptize those who had joined, I am confident that others joined.

Poplar Springs is the center of a great Baptist country. There are seven self-sustaining churches within a radius of seven miles.

Bro. Beasley is full of work. He is principal of Poplar Springs Normal College, pastors five churches; is Moderator of the West Judgson Association, and very successful as a soul-winner.

The season for associations is at hand. Four, the Aberdeen, the Chickasaw, the Timpah and the West Judgson, meet within twenty miles of new Albany.

E. E. THORNTON.

New Albany, Aug. 27.

RAYMOND.

On August 19th, at 11 a. m., Dr. B. D. Gray preached a fine sermon. At 8 p. m., Rev. W. J. Derrick came and preached in the meeting till we closed last Saturday at 11 a. m. We all feel that the coming of Bro. Derrick to us was a God sent blessing. His pure gospel sermons were soul-feeding and soul-winning. Three persons were baptized and our church thoroughly revived. God bless Bro. Derrick in his new work at Yazoo City.

CHAS. L. LEWIS.

PICKENS.

Last Sunday was a good day for our church at this place. After preaching by the pastor, three came forward and joined the church. These three will be baptized at the next meeting. Our associational letter makes a fine showing for this year.

H. P. H.

Dedication.

At the request of the Unity church of Harmony Association it was my pleasure on the 12th instant to participate in the dedicatory services of their new house of worship. The church was organized about one year ago. Under the leadership of their tireless pastor, B. F. Miller, they at once began the work of building; the pastor, who in other days was a carpenter by trade, showed that he had not forgotten the use of tools, and with his own hands did much of the work. His energy and zeal in the undertaking could not be otherwise than inspiring to others and so the work was pressed quietly until all was finished, and ready without debt to be given to God. This was done after the sermon in solemn prayer, while the large congregation of men, women and children all stood with bowed heads. The day was intensely hot, the congregation large and crowded, but all passed off well. Dinner was spread at noon, and in the afternoon the people gathered once more to hear preaching. An interesting fea-

ture of the afternoon service was the presentation of a beautiful pulpit Bible to the church, by Mrs. Amanda Pickett, and of a communion set by Mrs. Dr. Henderson. Both of these ladies hold membership elsewhere.

The membership of the church seem earnest and ready for every good work, and doubtless will do much in the building up of the cause in their community. The Harmony Association will meet with this church embracing 4th Sunday in October.

The occasion gave me the opportunity to visit in the homes of many dear friends of the Bethel church, whom for years it was my pleasure to serve as pastor. Bro. W. J. Washington took me in his buggy several days on visits that will remain a pleasant memory for years to come. Ah! the changes that a few years make! How the boys and girls have grown, how the young people have settled down, how the strong men and women have aged, and how many there be who have gone away to the many mansioned house, where they watch and wait for us who linger this side the shores of sweet deliverance. Some of these were already faint with life's burdens, and we were not surprised that they were called to go. Others of them were buoyant and hopeful, and life beautiful with success seemed to beckon them on. "But what is your life? it is even as a vapor that appeareth for a little while and then vanisheth away. But whether they go away worn down with burdens, or in the flush of youth one triumph alike is theirs. "Blessed are the dead that die in the Lord."

A. V. ROWE.

Turnpike.

We have just closed our meeting at this place with an addition of seventeen, and others awaiting baptism. This church is in the midst of a number of holiness, and some even claiming perfection are members of this church; but from the way the Lord dealt with them during this meeting, surely it was enough to convince them of their heresy.

Many received as many as the third, fourth and fifth blessing.

This church had a licentiate holiness preacher last year for their pastor, not knowing it until after he had taken the care of the church. They are at peace now one with another. All praise to God.

S. W. PRICE.

Leighton, Miss.

Marcelena, Texas.

Our protracted meeting is now over with. We had a very interesting meeting; 20 additions, 16 by baptisms, 3 by statement and 1 by letter. Three of whom came from the Methodists, one, a young woman, came under adverse circumstances, another, a man, from the same source, said he united with the Methodists to get religion; after remaining with them two years, came out without meeting with any success. After shifting backwards and forwards for some time, finally found peace out from any society, and came to the Baptists. How does this suit the Sunbeams and the B. Y. P. U's.

Yours in the work,

R. R. ROCKETT.

A Reply to Bro. J. F. Hailey.

Will you kindly allow space for a reply to an article entitled "Chicago," which appeared in your issue of July 26, and which bears the signature of J. F. Hailey?

The writer happens to have had the privilege of spending some fifteen months in the graduate schools of this University, and from what he has seen of the institution he feels that such articles as this by Bro. Hailey are calculated to create undue prejudice against this grand university. "A small straw shows which way the wind blows," and this is my only apology for the first comment.

1. "Kent Theatre is an audience hall in the Chemistry building, not in the 'Physics' building, as reported by Bro. Hailey.

2. As to the matter of tickets for admission to "Vesper Services" at Chicago University, this may sound strange to "Southern clodhoppers," and I may say that it seemed queer to me at first; but when it is known that the largest audience hall of Chicago University is entirely too small to seat or even stand the large crowds which attend on special occasions; and when it is further remembered that these services are primarily intended for the benefit of the officers and students of the University, and that many of these would often be deprived of the privilege of being present at the most attractive services—and none of us are so hypocritical as to say that some services are not more enjoyable, more edifying than others—were not some restriction placed upon the many outsiders who would throng the hall and crowd out students and members of the faculty; these considerations will cause a right-minded person to view in another light the issuance of tickets to special Vesper services at Chicago University. And furthermore, it has been the custom to take no tickets until about time for the exercises to begin; then the doors are thrown open and the hall may be crowded to its utmost capacity. The writer "has been there"—in the push to get into Kent Theatre. The occasion, as remembered, was not a religious service, but some prominent man was to speak—Sir Henry Irving, I believe—and the jam at the door just before it was opened, and for sometime afterward, was amusing, at least it would have been to a good foot-ball player; who was skilled in "bucking the center." Your correspondent succeeded in "bucking the center" to his sorrow, as he found out later, after smothering for some minutes, and all modes of egress seemed out of the question without serious breach of etiquette and life began to be a burden, fortunately (for me) a lady in front became faint, and I had the opportunity of my life to do the thing gallant, and at the same time get once more into the open air, and so I again "bucked the center"—this time from an opposite direction—and the lady followed in my wake, thanking me politely as she passed out, having first drawn several deep breaths of fresh air.

3. As to the matter of the President looking like old Henry VIII., I am not well enough acquainted with the appearance of the latter gentleman to make the comparison myself; and I seriously question whether

Bro. Hailey is better informed on this subject. I may say, however, that the President (or "Prexy" as he is familiarly known by the students—I will not say *addressed*), does not look at all like I had imagined the President of Chicago University ought to look. At first sight, and up to this moment, he reminds me of descriptions I have read of jovial, fat and well-kept dapper priests! President Harper is a very popular man with the students; interested in all that pertains to their welfare; and as I now write, I recall him as he appeared as the guest of honor at a meeting of the Southern Club, seated in a rocking chair in one corner of the parlor and smiling almost audibly, as men and women alike joined in reviving the memories of fair Dixie by singing many familiar "coon," songs, a fair sample of which runs something like this:

"Possum meat am good and sweet,
Hambone am verry verry fine,
But gimme, oh gimme, yes I wish you would,
Dat watermelon hangin' on de vine."

4. Bro. Hailey does not seem to approve the Episcopal mode of worship. He should remember, however, that Chicago University is a great university, and not a denominational college—much as the Baptists would like to claim it. If the writer is correctly informed, (and his information is only 2nd or 3rd hand), the charter of the University prescribes that the President shall be a member of the Baptist church, and a certain proportion of the Board of Regents, perhaps two-thirds; Theology is taught there by men of different creeds, and at least one other church than the Baptist (the Christian, Campbellite or Disciples' church as you wish to term it) has a sort of adjunct school to the Theological Department at Chicago University.

In other departments of the University, men of many nationalities, men of many creeds, and possibly some of no creed, are engaged to teach their respective subjects.

The best available men are sought, apparently without reference to religious creeds when not employed to teach Theology. But the University is essentially a Christian university; the Christians' God is worshipped in the University chapel exercises. He is worshipped at the meetings of the Y. M. C. A. and Y. W. C. A., which are held in rooms provided by the University, and which are recognized as Chicago University organizations. But the University does not see fit to prescribe a set creed to which every individual must subscribe; individuality, rather, is encouraged, and each man and woman is left to think for himself and herself. The time is coming when "every tub must stand on its own bottom," and it behooves each and every one to see that his tub is not left in the quicksand. In matters of religious belief many accept blindly the teachings of others, not taking the trouble, or not daring, to investigate for themselves the character of the foundations of the Christian's faith; others daring to investigate for themselves are often denounced in a most *unchristian* way by professing Christians when the conclusions of the former happen to be at variance with currently accepted, *orthodox*, views on the non-essentials of Christianity, while there is a

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strong probability that none of us know just exactly what to believe on matters of minor importance. At best we are but "As infants crying in the night." Infants crying for the Light, "With no language but a cry." But in the regenerate heart there dwells as we are told, the image of the Almighty; something is there which the ultra-evolutionist cannot account for; and to this Something "crying for the Light," a Voice more tender than that of a mother to the affrighted babe, makes reply: "It is I, be not afraid."

If we should follow the teachings of some we must certainly be led astray; if we tried to follow all, we should be left in a sad muddle. Through the study of Nature the earnest and devout student will come to know more of God; but this can not of itself lead him to Jesus; neither will Theology bring the wanderer to his Master's feet. To a man ushered into this world of mystery, a mystery from the cradle to the grave, there are opened two Books of Revelation, the Book of Nature and the Bible. There can be no conflict of Truth, and any apparent conflict must be the result of misinterpretation on the one hand or on the other. The Bible helps us understand the Book of Nature, and it alone points us to Jesus. The so-called and self-styled, Higher Critics, many of them devout followers of the meek and lowly Nazarene, receive much criticism, some just perhaps, some unjust, for interpretations placed upon some portions of the Holy Writ, and some of their critics seem to forget that God made use of human instruments in transmitting His Word to us just as He makes use of imperfect instruments today. If this be true, we must expect to find some imperfection in the record of His Word as we now have it. But "Truth crushed to earth will rise again;" The eternal years of God are hers; But error wounded writhes in pain "And dies among her worshippers." Let us be thankful for that inward monitor, call it Conscience or what not, which enables us to detect all of Truth which is needed for our salvation, quit squabbling about matters of minor interest, and wait patiently for the time when the "Morning Light shall break, the Darkness disappear," and when "we shall know as we are known."

Bro. Hailey's criticisms of Chaplain Henderson's discourse, I take, to be a fling at the so-called Higher Critics; I would remind him of the warning: "Judge not that ye be not judged;" and I would also ask, does such antagonism pay?

If such Higher Criticisms excites doubts, doubts stimulate investigation and investigation leads to progress! "There is more in Heaven and earth, *hpratio*, than philosophers have ever dreamed of;" then let us press forward.

T. O. MABRY.

Senatobia, Miss.

Copiah Association.

The Copiah Association will meet August 30th, with New Zion Church, 6 miles west of Crystal Springs.

JOHN P. HEMBY.

1900,

Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Bro. John Varborough wants to know "If it is according to the spirit of the scriptures to induce a child to join the church against the wishes of the parents, who do not believe the child is converted?"

In replying to the above I would say, upon general principles, parents are supposed to know more about the spiritual condition of their children than others are likely to know; hence their wishes should be consulted. Besides, Paul says: "Children obey your parents in the Lord: for this is right." Eph. 6.1.

Bro. T. A. Dodson, Days, Miss., wants to know "What is the soul of man; is it created or transmitted from parent to child, as the body is?"

Certainly no answer could be given to this question that would be above legitimate criticism. To give all the reasons for a conclusion to which one might come by investigation, would require more space than is accorded to us in this department of the paper.

We presume the brother means by "the soul" that immortal quality in our nature which renders us susceptible of eternal joy or eternal pain, according as we believe or do not believe on the Lord Jesus Christ. If that is what the brother means by "the soul," I would reply, perhaps, the most popular opinion is, that this quality in our nature is derived from our parents, the same as resemblance of body and peculiarities of mind.

This seems, at least, to be the semblance of spiritual reason for this opinion. In Gen. 1:27 we read: "So God created man in his own image. . . . Male and female created he them." The descriptive words "male and female" appear to indicate that they were thus made in order, that they might reproduce the "man" whom God created and who manifestly had a soul.

Again in Gen. 2:7 we read: "And the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Hebrew scholars tell us "life" in the above passage should be *livis*, meaning, no doubt, physical and spiritual lives. There seems to be no real reason why omnipotence might not transmit spiritual life as easily as physical life, by means of procreation.

Hence it appears that it is a possibility, if not indeed a fact, that the soul is derived from parent to child, the same as the other qualities of our nature. But this is only our opinion.

The Coast.

My recent visit to the Coast was helpful in many ways, and I am feeling much refreshed and improved. This is a fine place to rest and recuperate. There is a long string of towns up and down this coast, many of which are places of importance. Hundreds and thousands of people are being attracted to

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these towns, both summer and winter, for health and recreation.

The manufacturing interests are considerable, and trade generally seems lively. For cozy homes, beautiful shade trees and fine roads, this country is not easily surpassed. High schools are being established and built up, while banks, newspapers, the telephone, etc., are all doing business. I made two visits to Ocean Springs, and was hospitably entertained by Bro. G. W. Davis and Prof. Q. D. Sauls and their excellent families. Bro. Davis is a member of one of the strongest business firms in the town, while Prof. Sauls, who is also a Baptist, is principal of the Ocean Springs High School, an institution of which the people are justly proud. They have a new three-story school building, which, in its arrangement and construction, is one of the best I have seen anywhere. Prof. Sauls is a man of energy and push, and is doing well in his work.

I was much pleased with Ocean Springs. Its fine pecan trees and clean white streets give it a pleasing appearance.

Our church here has quite a good membership, and should have services at least twice a month. Dr. Searcy supplies for them at present once a month, on Sunday evening and at night, which is the best he can do, as the work at Biloxi really occupies his entire time, especially now that he is building a new church. This work is very much on his heart, and he needs and deserves the prayers and help of our people. Do not forget him, friends. It will require time, patience and faithful work to build up strong churches on this coast, but with the Divine blessing it can and will be done. The men who have labored here in the past laid the foundations, and now the work should be vigorously pushed.

T. C. SCHILLING.

Gillsburg, Miss.

Friendship.

I wish to say in your paper that we have just closed a series of meetings at Friendship Baptist church, in which there were eight souls received into the church by experience and baptism, one by restoration and two by letter.

Elder J. J. Gibson, Tula, Miss., is our pastor, who is a fine delineator, a practical and systematic speaker, an able theologian and a fearless watchman on Zion's tower. Bro. Gibson was assisted by Bros. B. L. McKee, a licensed boy preacher of Yalobusha county, and A. W. Ramsey, a licensed young preacher of Friendship church. I take pleasure in recommending both the young preachers as being zealous workmen in the Master's cause. I speak for the members of Friendship church in asking the prayers of all the Christian readers of the Baptist paper.

Sincerely and prayerfully I remain yours,
F. Y. MARTIN,
Calhoun county, Ellzey, Miss.

Providence.

We held our annual meeting, embracing the 2d Sunday. Our pastor, Rev. R. H. Perser, not being with us, Bro. E. Gardner did the preaching, which every one said was

well done. The meeting lasted four days only, but resulted in seventeen accessions—fifteen for baptism and two by letter—and the membership revived and many more inquiring the way of salvation.

To God be all the glory.

W. J. YOUNG.

From Rev. L. M. Stone.

Please give notice that my postoffice is now Columbus, instead of Meridian. I have moved here to open in September a Young Ladies' Training School, with special plans for preparing students for certain classes in the I. I. & C. A number of students come here to enter the College, but are not prepared to take the examinations for the College department; this puts them back, so as it requires a long time to finish the course. I propose to conduct a school here, using the same books, pursuing the same course of study, and the same methods as nearly as is practicable, that can obtain in the college. Having a select school of a limited number, we will make rapid progress and do very thorough work. In fact, we will prepare young ladies for any of the great leading colleges in the land. We will have best advantages in music, elocution, art, etc. I have a choice home—Judge Orr's antebellum mansion. Here I can accommodate some 20 boarders. It is on a high point, with modern improvements. A most charming place for school work. I will be glad to correspond with parties who expect to attend college here and who would rather be prepared to enter a certain year's course when they come. All particulars given when applied for.

L. M. STONE.

A Request.

In getting out our Mississippi College Magazine next year, we purpose having an Alumni Department in which we shall begin with the first graduates and give a brief sketch of their lives, continuing through the list. We believe that the majority of the graduates from Mississippi College have met with a large measure of success in life, and their lives will be an incentive to us that follow. We know but little of many of the graduates, especially those who finished prior to 1870; and any one sending us a few items concerning them will be thankfully received. Of course we will be forced to make the sketch very brief, for want of space, so those complying with the above request need only state where subject is now living, if not living, when he died, what his profession is and to what extent he has made life a success. To any one knowing that the Alumni is no longer living, making it impossible for them to respond to our request, we would kindly ask that they favor us by giving us what information they can concerning those who are dead. Send to Rev. J. R. Nutt, Clinton, Miss., or to myself, at Clinton, or Vossburg.

Very truly yours,
WALTON E. LEE.

Vossburg, Miss.

THE BAPTIST.

Published Every Thursday,

Mississippi Baptist Publishing Co.,

JACKSON. MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Righteous Methods Must Prevail.

When a state of political affairs in a commonwealth reaches a point where the standard of public life is lowered, and when the question of maintaining the moral integrity of the State is presented, it then becomes the duty of all good citizens to come to the front, and unite all of their influences to purify the political atmosphere, and to restore a high standard of public morals.

That point was recently reached in this State when the Democratic State Executive Committee for some reason undertook, in defiance of law and precedent, to overthrow the State Convention policy in the matter of selecting delegates to a national convention, and the nomination of presidential electors, and to perpetuate its own power. Governor Longino, in a most conservative and patriotic letter to Mr. Miller, chairman of the State Executive Committee, urged him to call a meeting of the committee, and rescind its unwarranted and illegal order for a plurality primary, which would allow the people a chance to elect a new executive committee. This Mr. Miller declined to do.

The result of the unprecedented performance of the State Executive Committee, was the assembling in this city on June 5th, of a State Convention, largely attended by leading and patriotic citizens of the State. The convention condemned the action of the State Committee, and protested against it as unwarranted and a clear usurpation of power, and requested Chairman Miller to have the committee meet again and order a convention. To this great popular protest and disapproval Chairman Miller made no answer whatever.

About this time Ex-Governor McLaurin wrote a letter to Secretary Conner of the State Executive Committee, which letter he gave to the press, endorsing and defending the action of the State Executive Committee, which

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College Tidings.

ordered a plurality primary election, and refused to allow the people to elect a new State Executive Committee.

The press of the State, which had generally and promptly condemned the action of the State Committee, continued to point out the iniquity of its action and to stimulate and encourage the righteous indignation of the people of the State against the order of the committee, and against those supposed to be behind its action.

The ticket put out by the June 5th, convention was elected, and Senator Sullivan, who like Ex-Governor McLaurin, had defended the action of the State Committee, was defeated for delegate to the National Convention.

Upon this popular disapproval and condemnation of the State Committee the people of the State are to be congratulated. It shows that there is moral life, and activity, and force in the people, that is alone security for good government.

In some of the counties the elections were shams and frauds, as charged in the public prints, and not denied. The votes returned to and counted by the State Executive Committee, were largely in excess of the votes actually cast, being padded to help out the machine or boss candidates.

The crime of ballot-box stuffing in all its forms and phases is odious in the estimation of all good citizens. It breaks the decalogue, and is a horrible example for the youth of the State.

It is profoundly to be regretted that the State Executive Committee voted down a resolution when it met in this city to count the vote and announce the result of the plurality primary, providing for an investigation of the gross frauds and irregularities in some of the counties, and even ignored a request to do so made by the 7th District Congressional Convention.

These exposures, however, are object lessons to the people, and have caused a popular awakening to the political methods that have been practiced in this State. The result is highly satisfactory to an overwhelming majority of the State.

Governor Longino stands for good government in Mississippi, with all that this implies. He believes in the time-honored doctrine that the public functions intrusted to an official, are to be used for the public welfare, and for the advancement of the great public interests of the State, and not for personal ends, or for the promotion of the official's own political fortunes. In this is contained all the principles of good and honest government. "When the wicked bear rule the people mourn, but when the righteous are in authority the people rejoice." Under the auspices of this administration, the high standard of official and public life is restored, and all the great interests of the State will be promoted and advanced.

It is not pleasant to refer to these differences and crooked doings by some of our fellow-citizens, but sometimes duty impels where pleasure is wanting. We take no active part in politics, but always stand for, and advocate, righteous methods and dealings. All scheming should be frowned down by all people who profess to be upright and patriotic.

The president has returned from Colorado in excellent health and ready for a big session's work. The time draws near! We open Wednesday, September 19. The prospects seem bright for a large attendance. Many fine boys are coming. Of the \$422.00 promised at the convention, only \$60.00 remains unpaid. I should like very much to have it all in before the opening of the session. Will not some brother speak for the College at every association. WE WANT 300 STUDENTS.

Truly,
W. T. LOWREY,
Clinton, Miss., Aug. 28, 1900.

Rev. B. D. Gray, pastor of the First Baptist Church, Birmingham, has been spending several weeks in Mississippi with relatives and friends, preaching some to former congregations. His family are with him, and they are having a restful time in the home of Mrs. Gray's parents, Captain and Mrs. Ratliff, Raymond. Dr. Gray spent several hours in our office. His presence suggested troops of pleasant memories of college life twenty-three years ago. Since then we have both been very busy, and scarcely conscious of the flight of time, but still the years are rolling on, and soon we shall be numbered with the out-going generation.

Martin

On last Lord's day, the 12th, I did an extra day's work. Leaving home at 8:30 a. m., I went seven miles, and at 10 a. m. married Mr. B. S. Jordan and Miss Arissa McFatter; thence to Beach Grove church, and at 11 a. m. preached to one of the largest congregations ever gathered there. From the church to Tillman station (distance nine miles), and at 3:30 p. m. married Mr. W. H. Russum and Miss Allie M. Jones. Ten miles more and I was at the home of Mr. B. James, where at 8 p. m. I closed the day's work by uniting in marriage Mr. Arthur L. Wood and Miss Mattie James. The contracting parties were all of Claiborne county.

Who can beat this day's work?

S. R. YOUNG.

P. S.—To-day (August 16) I baptized Mr. Wood and wife, joined to each other as husband and wife Sunday and to Carist by faith as the children of God. What can hinder them from being happy?

S. R. YOUNG.

New Hope.

We began a meeting on Saturday before the 2d Sunday with New Hope church, Marion county. The church being without a pastor, I was requested to take charge of the meeting. Brother Edwin Corkern, of Enon, La., came to our help on Sunday. We preached alternately until Wednesday evening, when we baptized seven happy converts in the crystal waters of Ten Mile creek. Here the congregations were large and attentive. Surely the Lord's blessings were with us.

May the Lord be with and bless you in your work.

J. E. DAVIS.

1900.

Sunday School.

LESSON FOR SEPTEMBER 2, 1900.

BY W. F. YARBOROUGH.

THE SEVENTY SENT FORTH.—Luke 10: 1-11, 17-20.

GOLDEN TEXT.—The harvest truly is great, but the laborers are few. Luke 10: 2.

The connection of this lesson with the last is uncertain. It is very likely that the work of the seventy belongs to the three months between the feast of tabernacles and the feast of dedication. These seventy disciples were to go before Jesus and prepare the way for his coming. Their mission differed somewhat from that of the Twelve about which we studied some months ago. The work of the Seventy was temporary while that of the Twelve was permanent.

EXPLANATORY.

The Commission, 1-3. There is hardly any special significance in the number chosen. The Lord would have used more if they had been ready. There is always an insufficiency of laborers in the World's harvest field of souls. These seventy were publicly commissioned to go before the Lord's face and prepare the people for his coming. They were sent two and two that they might be company for each other and strengthen each other's testimony as they testified of the coming kingdom. As they went they were to pray the Lord of the harvest to send forth more laborers into the harvest.

Instructions 4-11. As they went forth they were to observe certain instructions. They must remember what sort of relation existed between them and the people among whom they were to labor. They were to be as lambs among wolves. They were to carry nothing except what was absolutely indispensable. The details of our Lord's instructions are difficult to understand unless we know something of the customs then prevailing. For instance, the salutations of that day took a great deal of time. There was a great deal of bowing and exchanging of meaningless words. Their time was too precious to be thus engaged, and the so Master said, "salute no man on the way." As they reached a city where they were to preach they were to go into some house and give the usual greeting, and if cordially received by a host "inclined to peace" they were to abide in that very house partaking of its hospitality in a contented manner. They were to be satisfied with what was provided as something that was due to them. At the same time they must not be greedy for better entertainment than was provided. They were not to go about from house to house just because they received a great many invitations. There is great danger that preachers will dissipate much of their energies when doing evangelistic service by trying to accept all the invitations given. If they were received into a city they were to be content with the treatment received, heal the sick and preach the coming kingdom of heaven. Should any city refuse to receive them they were to go out into the streets of the city, from whatever house had received

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The Centennial Gavel.

DEAR BAPTIST:

Please present my compliments to my friend, "the beloved physician" Dr. Sample, and say to him that a corrected error is as good, or better, than an originally pure truth, because it shows a brave spirit and often attracts more attention to a good thing. Tell him also that the head of that "Centennial Gavel" was taken from a square piece of old timber, supposed to be part of one of the sills of "old Salem church," which lay on the site of the old church, and the handle was made from a branch cut from a dogwood tree, that stood at the southeast corner of the same plat of ground. The gavel, I think has four plain sides. The handle is inserted in the center of one of them, and on the reverse side is the word "Salem," the name of the first Baptist church organized in Mississippi. On another side is the supposed date of the organization of the church, which must have been about 1776, and on the reverse side to that one, the date of the current year 1876, which we were then celebrating. This gavel was made by Rev. C. C. Nauck, a beloved German brother, then a resident of Natchez but now of "the better country" that is a heavenly; and was presented to the Convention, through its President at Jackson, Bro. M. P. Lowrey, as a memento of the old church, in a brief speech by the writer of this sketch, which was published in the minutes of that Convention. The closing sentence of that speech was, in substance, this: "You will notice that this gavel has no varnish upon it; this is to suggest that the Baptist preachers of that day were plain men without the finish of anything like varnish on them." Perhaps such a thing could not quite so truthfully be said of all of them now. But what hath God wrought in these one hundred and twenty-five years, since the founding of dear old Salem church! From twenty-five thousand Baptists all told on these shores then, He has increased our numbers to more than four and a half million now! "Praise God from whom all blessings flow!"

Yours in the Beloved,

J. A. HACKETT.

A Request.

As a matter of importance to all prospective students of the Southern Baptist Theological Seminary, will you kindly urge, through your paper, all who expect to attend the next session of the Seminary, to communicate *at once* with the undersigned, and send him their names, the railroad stations from which they start, the lines of railroads they propose to travel over, and the time they expect to start for Louisville, Ky.

The different railroads desire this information as early as possible in order that they may issue instructions to their several local agents for granting reduced railroad rates to our students.

Fraternally yours,

B. PRESSLEY SMITH,

Room 10, N. Y. Hall, Louisville, Ky.

them, and shake off the dust from their feet as sign that they would have nothing that belonged to that city. As they departed they were to declare the coming of the kingdom. To them it is coming for judgment.

The Return, 17-20. There is great joy in the Master's service, especially if we can see the results of our work. The seventy found great joy in seeing the demons subject to them in Christ's name. While they were witnessing such triumphs of power through Christ, he saw a vision of the overthrow of Satan himself. The Prince of demons had enjoyed great privilege, but he must come down because he cannot stand against the power of Omnipotence. Probably heaven in v. 18, should be understood as it is in v. 15, as referring to privilege rather than position. We would naturally connect this reference with 2 Pet. 2:4, and Jude 6, but the imperfect tense of beheld rather points to what Jesus saw while the disciples were meeting with such signal success in casting out demons. He saw Satan completely vanquished. However long this might take, Christ saw it as completely done, as if it were like a flash of lightning. He had given authority over evil to these disciples and no evil thing should harm them. There was something still higher than their powers over evil spirits that furnished an occasion for their rejoicing—their names were written in heaven and over such the second death has no power.

PRACTICAL POINTS

1. The harvest of human souls has never yet had reapers sufficient to gather them in. We need constantly to pray for more laborers.
2. The heralds of the kingdom should not be cumbered with more of the things of this world than are necessary for their well being.
3. Observe that these directions were for preachers laboring among their own people and not among the heathen.
4. It is a great privilege to have a share in vanquishing the enemy of souls.

Our Meeting—

The best Fort Gibson has known for many years.

On the evening of the 10th, inst., Bro. Butler began a second meeting with us. The Lord was graciously with us all the way. He laid down the bars between the denominations and all sang and prayed and worked. We closed Thursday night, the 23rd, inst., having received fourteen—nine by baptism and five by letter—six of these are from other denominations.

Bro. Butler's first meeting with us was the latter part of June. The Lord graciously blessed us then with eight accessions to the church. We praise the Lord.

Bro. Butler is a man whom the Lord delights to honor. He honors the Lord and the Lord honors him. Bro. Butler is making good headway with his church-building movement in Natchez. Good friends are falling in to help. One man has recently given \$1,500. Brother, if you have \$1.00 or \$5.00, or any amount of the Lord's money in your hand, send it on to Bro. Butler, for Natchez must have a worthy house for the Lord, for the Baptists there are going to be the people in the future. Don't forget this.

J. E. PHILLIPS.

The Home.

A Story of the First Silk Weaving.

"Once upon a time"—and in this story that means about 4,500 years ago—there lived a little princess in China by the name of Louit-Seu. She lived with her father and mother in a wonderful palace set in a shady, flowery park. Her father, who was Emperor of China, was called Hoang-Ti.

One morning in spring, it is said, the Emperor started out for a little walk with his daughter. They were accompanied by many mandarins and officers of the royal household.

They made a little procession, when they had left the garden gate and entered a long avenue of mulberry trees, but they were all obliged to come to a standstill when little Louit-Seu paused before a small shrub that grew near the path.

What she saw were hundreds of tiny black worms, busily eating the green leaves, and crawling up and down the twigs. She was so interested in the sight, that the Emperor ordered the branch transplanted into a huge pot in his daughters room, that she might watch them at her leisure.

Little Princess Louit-Seu had not many playmates, and few games, and so she was delighted with her new pastime of watching the worms feed, and providing them with plenty of fresh mulberry leaves. The color of the worms gradually changed from black to a milk white.

One day, she discovered that the caterpillars had grown stout and thick, and were sitting on the twigs, apparently wrapped in a robe of shining, yellowish threads. They were moving their heads to and fro, and a fine thread seemed to be coming from their mouths. This thread they kept on winding rapidly about themselves.

Little Louit-Seu was so surprised and excited that she did something which was forbidden—the ran into her father's privy council chamber, and interrupting him in his talk, begged him to come and see what the wonderful caterpillars were doing.

Now, as it happened, the subject that the Emperor was discussing was the extermination of the mulberry trees, and the officers were urging him to get rid of all the loathsome caterpillars in this way. They were very indignant when he left the room to go with the little princess to watch these very worms.

Before very long the worms had wound themselves in the silken

threads that they were completely hidden from view. Then they could do nothing but wait, wondering what would happen next.

In a few weeks, from the small end of the little silk house, there came, first, tiny white feet, then a little white creature slowly crept forth, and, when it had opened its wings, Louit-Seu saw that it was a dainty white butterfly.

The little butterflies hovered about, and laid their eggs upon the mulberry trees, which in time hatched out the black worms again.

Now comes the strangest part of the story. The Emperor Hoang-Ti had been puzzling about the strange little worms, and one day he invented a little machine which made it possible to unwind the silk from the cocoons, or the "little silk houses," as they called them. When this was done, he took the fibre to the Empress, and she wove in her loom a beautiful piece of shining yellow silk. This was the beginning of silk-weaving in China, and, before Hoang-Ti and Louit-Seu died, it became a great industry in the country.

The people were so grateful for the discovery that they wished to erect a monument to the Emperor, for in that country there were many monuments and temples, but one very wise philosopher said it would be impossible to build a monument that would not perish in time, and so he told the people to teach all the little children to look up at night and seek out the bright stars in the heavens and name them for the Emperor.

And so when night falls, the children run out of their houses and look about the sky until they find the four brightest stars in the constellation of Scorpion, and then they cry out, "Tsan-Fang—the little silkhouse!" And then they remember the great Emperor, who learned to discern God's laws in the lowliest things, and to make that knowledge a benefit to his kingdom and people—*The House-hold*.

ALUM BAKING POWDERS IN CONGRESS.

Report that Evidence of Their Harmfulness is Overwhelming.

The Committee on Manufactures of the Senate were some time ago directed to investigate food adulterations, and accumulated a volume of testimony upon the subject from the best informed parties and highest scientific authorities in the country.

One of the greatest sources of danger to our food, the Committee state in their report, exists in alum baking powders. The Committee found the testimony, they say, overwhelmingly condemnatory of the use of alum in baking powders, and recommended that such use be prohibited by law.

Senator Mason, discussing in the Senate the report of the Committee and the several bills introduced to carry the recommendations of the

Committee into effect, said:

"When we made this report we made it based on the evidence before us; and the evidence is simply overwhelming. I do not care how big a lobby there may be here for the alum baking powder; I do not care how many memorials they publish, there is no place in the human economy of human food for this thing called alum. The overwhelming evidence of the leading physicians and scientists of this country is that it is absolutely unfit to go into human food, and that in many cases—if the gentleman will read, some of the physicians say they can trace cases in their own practice—there are diseases of the kidney due to the perpetual use of alum in their daily bread.

When you mix a mineral poison, as they all say that alum is, it is impossible to mix it always to such a degree that there will not be residuum left of alum, which produces alumina, and which contributes largely to the diseases of the people in this country.

"I want to give the Senate an idea of the class of men we have called. They are the leading scientists from every college of the United States that we could get hold of."

Senator Mason from a long list of scientists who had testified as to the harmfulness of alum baking powders and as to the healthfulness of cream of tartar powders, mentioned the following:

Appleton, John Howard, professor of chemistry, Brown University, Providence, R. I.

Arnold, J. W. S., professor, University of New York.

Atwater, W. O., professor and director, Government experimental station, Washington, D. C.

Barker, George F., professor, University of Pennsylvania.

Caldwell, G. C., professor, Cornell University, Ithaca, N. Y.

Chandler, C. F., professor, Columbia University, New York.

Chittenden, Russell H., professor Yale University, New Haven, Conn.

Cornwall, H. B., professor, University of Princeton, New Jersey.

Crampton, C. A., professor, Division of Chemistry, Washington, D. C.

Fairhurst, Alfred, professor, chemist, University of Kentucky, Lexington, Ky.

Frear, William, professor, State College, Pennsylvania.

Jenkins, Edward H., professor, department of agriculture, State of Connecticut.

Johnson, S. W., professor, Yale College, New Haven, Conn.

Mallett, John William, professor, University of Virginia.

Mew, W. M., professor, Army and Medical Department, United States Government.

Morton, Henry, president of Stevens' Institute, Hoboken, N. J.

Munroe, Charles Edward, professor of chemistry, Columbian University, Washington, D. C.

Prescott, Albert B., professor of University of Michigan, Ann Arbor, Mich.

Price, A. F., medical director, United States Naval Hospital, Washington, D. C.

Smart, Charles, lieutenant-colonel, assistant surgeon-general, United States Army.

Sternberg, George M., Surgeon-General, United States Army, Washington, D. C.

Tuckett, Willis G. professor of chemistry, and chemist of State Board of Health, State of New York.

Vaughan, Victor C., professor, University of Mich, Ann Harbor, Mich.

Van Reppen, W. K., Surgeon-General United States Navy, Washington, D. C.

Wiley, P. of H. W., Chief chemist, Department of Agriculture, United States, Washington, D. C.

Wyman, Walter, Surgeon-General, United States Marine Hospital, Washington, D. C.

Mr. PETTIGREW. Was there any testimony which showed that there were cases of injury to health as a result of constant use of alum?

Mr. MASON. Yes; I can turn you to the testimony.

Mr. PETTIGREW. I do not care to have the Senator to turn to it. I simply want to emphasize the point. I agree with the Senator. It has always been my own impression that alum baking powder is injurious, but I wanted to bring it out and make it emphatic, if the proof sustains that position.

Mr. MASON. I quite agree with the Senator. It is claimed that there is not a country in Europe that does not prohibit the use of alum. Certainly, three or four of the leading countries of Europe to which I have had my attention called prohibit the use of alum in baking powder.

Mr. PETTIGREW. Did the chemist who came before the Committee, these professors, generally testify—that the cream of tartar baking powder is healthy and does not leave a residuum which is injurious to health?

Mr. MASON. Yes; I say emphatically, yes; that the weight of the evidence is that whenever any of these distinguished men, who have a national reputation, the leading chemists of the colleges, were interrogated upon the point, they stated that fact, every one of them, to my recollection.

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ASSOCIATIONAL MEETINGS.

Aberdeen—Pontotoc, Sept. 4.
Judson—Hopewell church, 14 miles east of Plantersville, Sept. 6.
Oxford—Batesville, Sept. 6.
Columbus—Pheba, Sept. 7.
Pearl River—Little River church, 5 miles east of Columbia, Sept. 8.
South Mississippi—Jerusalem church, 2d Sunday in Sept.
Chickasaw—Mt. Pleasant, Wallerville, Sept. 11.
Zion—Fellowship church, 10 miles north of Eupora, Sept. 13.
Carey—Gloster, Sept. 13.
Bethel—Enon church, 12 miles south-east of Columbia, Sept. 15.
Mt. Pisgah—New Hope, Neshoba county, Sept. 15.
Tishomingo—Mt. Olive, 7 miles from Baldwin, Sept. 18.
Union—Hermanville, Sept. 21.
Bogue Chitto—Osyka, Sept. 22.
Chickasaw—Stonewall, Sept. 22.
Red Creek—Red Creek church, 7 miles west of Perkinston, Sept. 22.
Springfield—Liberty, 4 miles from Forest, Sept. 22.
Calhoun—Mt. Comfort, Sept. 26.
Rankin County—Pelahatchie, Oct. 5.
Ebenezer—Beaver Dam, 13 miles north-east of Augusta, Oct. 6.
Liberty—Bethany, 10 miles east of Meridian, Oct. 6.
Oktoberfest—Mt. Nebo, Newton county, Oct. 6.
Hobolochitto—White Sand, 9 miles west of Poplarville, Oct. 10.
Yallobusha—Corinth, 7 miles west of Tillatoba, Oct. 11.
Central—Raymond, Oct. 12.
Bethlehem—Concord, 10 miles north-east of Meridian, Oct. 13.
Louisville—Noxubee, 18 miles from Louisville, Oct. 13.
Magee's Creek—Beulah, 7-12 miles east of Tangipahoa, Oct. 13.
Mississippi—New Salem, Franklin county, Oct. 13.
Pearl Leaf—Green's Creek, Perry county, Oct. 13.
Scott County—Morton, Oct. 13.
Coldwater—Ebenezer, Oct. 17.
Deer Creek—Leland, Oct. 18.
Fair River—Pleasant Grove, Lincoln county, Oct. 19.
Kosciusko—Silas, Oct. 19.
Sispey—Bethlehem, Monroe county, Oct. 19.
Choctaw—Bay Springs, Kemper county, Oct. 20.
New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.
Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.
Trinity—Mt. Pleasant, 14 miles north of Maben, Oct. 25.
Harmony—Unity, Yazoo county, Oct. 27.
General Association—Goodwater, Smith county, Oct. 27.
Gulf Coast—Gulfport, Thursday before 1st Sunday in May, 1901.

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Ministers and Churches.

PURVIS.

We began a meeting with Pastor Murray at Purvis, the fifth Sunday in July, which continued until Thursday, with good attendance and attention. The church was strengthened and revived; there were two baptized and one standing over awaiting baptism.

Bro. Murray and his people know how to make a visiting preacher feel at home and make his work pleasant.

J. E. DAVIS.

REFUGE.

Refuge church has just closed a meeting of eleven days with the following visible results: eight by baptism, one by letter, three reported, one who will be baptized later. Pastor C. H. Mize assisted by Bro. J. E. Barrett, who preached the Word in simplicity and power, was stricken with fever when the pastor preached to close of meeting. There has been a great awakening here and we hope and pray the Master to continue the work in hearts of the people. Bro. Mize is earnest and faithful and the best pastor in Mississippi. We are all in love with Bro. Barrett; come again Bro.

THOS. H. WALTON.

GILLSBURG.

A man beyond middle age came to Gillsburg last Sunday, bringing an extra suit of clothes, and demanded baptism after the Jordanic order. After preaching he was received by the church, and one hour from that time I buried him with his Lord in baptism. Also Sister Dora Lea and son, some of the salt of the earth, joined us by letter.

J. H. LANE.

NORFIELD.

I write you a few lines this morning to tell you we are having some splendid revival meetings in these parts. I was with Bro. Norvel Fortenberry on the first Sabbath in August, at old Union, near Tylertown. We had a fine meeting, the church was moved as it has not been in a long time, and 24 accessions by baptism. On the 2nd I held a meeting at Bethel, near Monticello. I had no help there, but we had a good meeting, 23 accessions. At Shady Grove, on the 3rd, Bro. S. Morris preached Sunday. We are expecting Bro. I. H. Anding to-day. Hope for a good meeting here also.

J. L. BAIR.

TWO MEETINGS.

We began our meeting at Kosuth on Saturday before the 5th Sunday in July, and closed Friday night before the 1st Sunday in August. Bro. J. R. Carter, of Blue Mountain, did the preaching, beginning Saturday night. He presented God's word strong and clear and with great effect. Men and women inquired the way of life. The church was strengthened. We had three accessions by experience and baptism, two of whom were from Methodist Episcopal and Campbellite churches; and six by letter.

Next I came to Booneville, where I held forth the word, beginning Sunday, August 5th, till Monday night, when Bro. Bacon, of Oxford, reached us and preached the pure word of God till Tuesday night, August 14th. The testimony of all who attended his ministry was that his preaching was as clear and powerful as had ever been heard in the town. The congregations were better and more attentive than the pastor has ever seen in Booneville, yet we have no conversions to report. We sincerely trust the meeting will bear fruit yet. We hope the church is in better condition.

M. J. DERRICK.

MASHULAVILLE.

We have just closed a meeting at Mashulaville, in which the church was greatly revived, and sinners brought to realize their lost condition and to seek a personal Savior. There were nine accessions. We go from here to Concord. Pray for us that God may use us for his glory.

G. E. MCDANIEL.

BEULAH.

We began our meeting at Beulah in Brownsville, on August 5th, and closed on the 11th. Rev. R. L. Bunyard did the preaching. We were all perfectly delighted with his fine pure gospel sermons. The church was much revived. The whole neighborhood greatly blessed. Five joined by letter; 4 were baptized, and one awaits baptism—ten accessions in all.

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Deaths.

George Walton.

Bro. George Walton was called from this life to receive his crown of righteousness on the evening of August 20th.

Bro. Walton was one of Booneville's first citizens, much loved and honored by all. He was a loving husband and kind and gentle father. In his church there was but few like him. He was always ready to respond in any way necessary to every call made upon him. Truly, the Baptist church loses a great worker.

May our loving Heavenly Father give great grace to comfort his loved ones! His pastor,

M. J. DERRICK.

Ammah Ulelia Wright.

Mrs. Ammah Ulelia Wright, nee Hollowell, was born September 6, 1875, died August 15, 1900. She professed faith in Christ at 16 and was baptized by her father, G. A. Hollowell, into the Poplar Spring Baptist church, of which church she remained a member until death.

She was married to Mr. James Wright May 28, 1899. An affectionate husband, a little child, and father, along with other relatives and friends are left to mourn her death.

Fraternally,
R. L. BUNYARD.

Everett Trusty.

This little boy was the second child of Brother and Sister Elam Trusty, of Cascilla. He was 2 years and 11 months old. He died August 18, 1900, and was buried the 19th in the Cascilla graveyard.

'Tis hard to give up our loved ones; but sweet and precious is the hope of meeting them in heaven, where every heart-wound is healed, and no sorrow can come. May God's grace give these dear ones strength to bear the burden for Jesus' sake.

CHAS. A. L.

August 22, 1900.

Andrew J. Hughes.

DIED—At his home near Osyka, August 25, 1900, Andrew J. Hughes, aged 38 years.

Bro. Hughes was a good citizen, a loyal friend, devoted husband and faithful Christian. He had been a member of the Baptist church for twenty years. He lived a consecrated life, and was ready when the Master called him. Just before he died he sung that good old hymn, "How Sweet the Name of Jesus Sounds."

All of those who were with him when he passed away say that "it was the happiest death they ever saw."

Yours in sorrow,

J. PRESTON HARRINGTON.

A Shocking Death at Terry.

TERRY, Miss., August 27th, 1900.—Our town is to-day much grieved and shocked over the unexpected death of our Prof. W. N. Hardee, late principal of the Terry High School.

During the late hours of the preceding night he rose from bed, partly dressed, and went into the rear of the premises. After an absence of perhaps

an hour, his wife, apprehensive over the delay of his return, called Mr. R. Johnson and wife, occupants of the same residence. Mr. Johnson, upon search, found Prof. Hardee's lifeless body in an out-house in the back yard. Calling to his aid Dr. Julius Crisler, the death-mark of the pistol bullet was found upon his breast over the heart and the pistol lying near the body, having one empty chamber.

The remains will be sent to-day to Brandon for burial, friends from Terry and Jackson accompanying.

There is no accounting for Mr. Hardee's act in taking his own life. He was young, in excellent health, prosperous in his profession and held in high esteem. He was an exemplary Christian and member of the Baptist church. He ranked among the leading educators of the State, and easily commanded first-class positions.

Prof. Hardee had been re-elected to the principalship of the Terry Graded School after a most successful work of two years, but resigned to accept the care of the Steen's Creek High School, at an increased salary, for the term of three years.—Picayune.

T. S. Jackson.

Died, August 16th, 1900, T. S., infant son of T. S. and S. C. Jackson, aged 3 years, 8 months and 10 days.

Now our hearts are sad and lonely,
For our household pet is gone,
And our Heavenly Father only
Can heal the wounds with Gilead's balm.

O how we miss the sweet blue eyes,
Where light and shadow came in darts,
The voice, the hands, the feet were ties
That bound him closely to our hearts.

Yes, darling, you are missed by all,
Who saw you from day to day,
But may we yield to Heaven's call,
And meet you there we humbly pray.

GRANDMA.

Berwick, Miss., Aug. 18, 1900.

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Among the many parables of Mr. Spurgeon which were so true to life that they might be ranked with the recital of living experiences of actual men and women was this one:

"There was a tyrant who summoned one of his subjects into his presence and ordered him to make a chain. When it was done he brought into the presence of the tyrant and was ordered to take it away and make it twice the length. He brought it again to the tyrant, and again he was ordered to double it. Back he came when he had obeyed this order, and the tyrant looked at it, and then commanded his servants to bind the man hand and foot with the chain he had made and cast him into prison."

"That is what the devil does with men. He makes them forge their own chain, and then binds them hand and foot with it, and casts them into outer darkness. That is just what every sinner is doing—that is just what drunkards, gamblers, blasphemers are doing. But, thank God, we can tell them of a Deliverer. The Son of God has power to break every one of their fetters if they will only come to Him."

We are sure there are a lot of people who would like to shop in Jackson. Where it is not possible for buyers to come to The Rookery we have devised a little plan whereby they can buy direct, owing to the kindness of Uncle Sam who has agreed to take orders for us at the rate of two cents each. A list of goods and prices will be sent on request; why not try shopping by mail?

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Woman's Work.

An Earnest Appeal.

You will no doubt be surprised to read another letter from me so soon. Duty bids me lay aside all formality, all fear of criticism that you should think for once that I am seeking notoriety by my name appearing in the paper so often. If Mrs. Woods will excuse me I'll quote just one paragraph (by way of an explanation) from a private letter I received from her a few days ago:

"Now, did you ever notice that after a Convention societies were apt to rest, as it were, a little while? This must not be; our sisters need keep just the same the year round. Will you please write an article for THE BAPTIST and urge them not to let their interest lag, but to put in renewed zeal? You know we have promised in this year, and we must give it—we can give it."

Dear sisters, these words alone from the Central Committee should strike home to our hearts and arouse us from that state of lethargy in which we are in danger of falling. With this conventional year's work in all of its details mapped out before us, the Woman's Missionary Unions should know no rest. All that we have accomplished has been done by doing little things; therefore we must keep continually at it.

"Despise not the day of little things." Little things make big things.

If increased opportunities are a signal to beckon us onward, then surely God is blessing our efforts. When we consider the colossal proportions assigned us, the magnitude of Woman's Work is seen and felt throughout our sunny Southland.

Increased opportunities means increased responsibilities. With these overwhelming responsibilities thrust upon us, we are not attempting to go forward in our own strength. We would stagger, yea fall, beneath the load.

Not by might, nor by power, but by my spirit saith the Lord. How precious the encouragement of the Master, the tender loving promise of our Father: "I am with you always." Then "We shall conquer all things through Christ, who strengtheneth us."

God does not promise us a life of ease and rest in this world. He allows us only to "Come apart and rest a while," to recuperate for more arduous duties. "If any man will follow me, let him deny himself, take up his cross, and follow me."

I have often thought if we would take up our crosses humbly, meekly, bearing them patiently onward through life's rugged paths, as Christ did, God would be more honored than by strewing flowers and singing so much about the cross. The full meaning of the cross will never be known in this world. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God has prepared for us," all through the atoning blood of Christ shed upon the cruel cross.

We have enlisted in a noble work—a work that God loves to honor. In the language of that noble woman, Miss Fannie E. S. Heck, I exclaim: "Responsibilities we know, work we endeavor, hope we foster; but, after all, it comes back to the simple truth, that the best Christians are the best missionaries."

I know comparatively nothing about military tactics, but it seems to me in this great warfare our part of the work is to bring up the rear. Let that be as it may, we know God has assigned us a work to do by placing His seal, in apostolic days, on Woman's Work; then surely we can trust Him to lead us safely on through life's battle.

Our work has been enlarged; the demand is greater than the supply. This is God's way of calling more laborers. Will you not heed the call? You young ladies who have just enlisted under the blood-stained banner of Christ, we need your cheerful faces and hopeful spirits. "Remember thy creator in the days of thy youth." I would not have you think that life is a dream.

"I slept and dreamed that life was beauty; I awoke and found that life was duty."

Thus the poet, with a single gentle stroke, bids our fairy, frost-work castle melt away, as the pleasant dream which gave it birth.

Then there is the middle class, the womanly matron, "the hand that rocks the cradle," who seem to think they have all they can do to look after home affairs. May God bless you in your noble work. I know you have your hands full. God doesn't require impossibilities of any one, but can't you spare one or two hours each month to meet with us? I believe we could do you some good, and no doubt many of you have experiences in your daily life that would do us good.

Then we need our aged sisters, whose hair is flecked with gray. We long to sit at your feet, to have you counsel with us. Don't think

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G. H. FOSTER.

Annual Convention National Baptist Association (Colored).

(Richmond, September 12 to 20.)

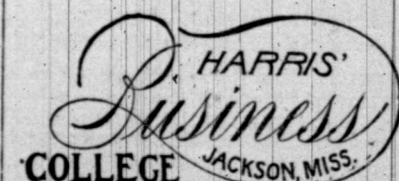
REDUCED RATES VIA SOUTHERN R. R.

On account of the annual convention of the National Baptist Association (colored), at Richmond, Va., September 12-20, 1900, the Southern Railway will sell tickets from all points on its lines to Richmond, Va., and return at rate of one fare for round trip. Tickets will be on sale September 10, 11 and 12, with final limit to return September 22, 1900. For further information call on Southern Railway Ticket Agent.

MEDICAL STUDENTS!

The Medical department of the University of Nashville opens its fiftieth session October 1st, 1900. Instruction unsurpassed. Facilities ample. New building. Five laboratories. Abundance of clinical material. Four years graded course. Send for catalogue or other information to

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Temperance.

Another industrial establishment has issued an order against the use of cigarettes amongst its employes. The great house of Swift & Co., packers, whose business operations extend into every quarter of the globe, has followed the wake of other industrial and transportation corporations, in putting a ban on the hurtful habit. Much of the credit for this action is doubtless due to the Anti-Cigarette League, of which Miss Lucy Page Gaston is the able and energetic head. She had carried the war into the stock yards district of Chicago with much vigor, and Mr. Swift himself pays the entire expenses, we are told, of the headquarters of the movement in that part of the city. It is much to Miss Gaston's credit that she has been able to interest such large employers of labor to reinforce her in this crusade. During a recent meeting in one of our most prominent churches, her address was seconded by one from Hon. Jonathan Merriam, United States Pension Agent of Chicago, and formerly member of the Illinois Senate. The Colonel spoke from personal experience, and amongst other things he said: "There is an army of young men marked for life by the cigarette; they have no will power; they may not know it, but they are inert and depressed. A prominent tobacco dealer once told me that 50 per cent of those who are found in the opium joints of the city are started in that road by the use of the cigarette. It is the lead these things give that does the mischief. There are now, I believe, 20,000 boys who have taken the pledge not to use them, a small beginning, but any boy who can make a pledge and stick to it through thick and thin is bound to win out." We can only repeat what we have constantly said heretofore, that parents need only to call the attention of their boys to the fact that every door of opportunity, both in professional and commercial life, is being gradually closed to those who indulge in this pernicious habit. If this be done, the next generation ought to show few victims of nicotine in its worst form.—*Ram's Horn.*

Mr. Swift is helping the young men and the next generation. By the way, his "Premium" Hams are the finest.

W. H. P.

A Strong Pull and a Pull All Together.

The W. C. T. U. State Convention in May declared for State prohibition, and Mrs. H. B. Kells

will commence a canvass of the State about the 1st of September to strengthen the local Unions, organize new ones and reorganize Unions that have felt there was no work for them to do, and disbanded. She will effect County organizations, and get the ladies to hold public meetings; have discussions of the question.

The State Baptist Convention also declared for State prohibition, and the President is to appoint a committee to wait on the next Legislature. Gov. Longino can embrace that in his message to the Legislature and they will give us statutory prohibition, or a constitutional amendment. Will not all Christians and all law-abiding citizens for that matter, co-operate in this movement. Help Sister Kells to hold a meeting in your town, by securing a hall of advertise the meeting and entertain her in your midst. She is a sweet-spirited Christian woman and she is in a good work—agitating, educating and organizing against the matchless foe.

W. H. PATTON.

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B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers' Course.

Monday, Sept. 3.—I Kings 11: 1-25. Solomon a victim of a vaulting ambition. Compare Prov. 16:18.

Tuesday, Sept. 4.—I Kings 11: 24-25. Solomon's adversaries and death. Compare Eccl. 12:14.

Wednesday, Sept. 5.—I Kings 12: 1-20. Solomon's kingdom rent asunder. Compare I Kings 11: 29-31.

Thursday, Sept. 6.—I Kings 13: 1-10. A lion to punish for disobedience (verse 24). Compare I Kings 20:36.

Friday, Sept. 7.—I Kings 14: 1-17. Disaster on the track of "Jeroboam the son of Nebat" (verses 12, 14, 15). Compare I Kings 15:29.

Saturday, Sept. 8.—I Kings 15: 1-24. Clashes between the two kingdoms. Compare I Sam. 3:1.

Sunday, Sept. 9.—Our simple duty. Luke 7:7-10.

—(From the Baptist Union.)

Let the Moderators of the Associations give attention to what Brother Flake, President of the State B. Y. P. U., has to say, in last week's issue, about the importance of a report on YOUNG PEOPLE'S WORK.

If you want your Union "stirred" and the people in general edified, do as Hernando has done, and have Prof. B. G. Lowrey come and spend a night with you.

Speaking of Hernando, you notice how prompt they give the news from their Union! Would that many others would follow her example. Do tell us about your work occasionally, anyhow.

The State B. Y. P. U. will meet with the Clinton church, on a day yet to be named, in the month of November. Keep an eye open for the announcement by the Executive Committee.

A splendid program will be prepared, and a grand, good meeting is assured.

Of course, everybody cannot appear on the program, but we can all appear at Clinton.

Begin to make arrangements now to go.

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Biennial Conclave, Knights of Pythias.

Detroit, Mich., Aug. 28, to Sept. 1, 1900.

For above occasion tickets will be sold via Queen & Crescent Route to Detroit, Mich., at rate of one fare for the round trip. Dates of sale, August 24, 25 and 26, with final limit Sept. 5, 1900.

R. W. BONDS, Ticket Agent,
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New Orleans, La.

Annual Session Sovereign Grand Lodge,
I. O. O. F.

Richmond, Va., Sept. 17-22, 1900.

For above occasion Queen & Crescent Route will sell round trip tickets to Richmond, Va., at rate of one fare. Dates of sale, Sept. 15, 16 and 17, 1900. Final limit, Sept. 25, 1900.

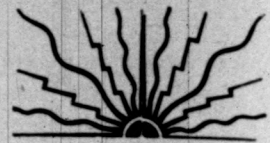
R. W. BONDS, Ticket Agent,
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New Orleans, La.

Annual Convention National Baptist Association (Colored.)

Richmond, Va., Sept. 12-20, 1900.

For above occasion Queen & Crescent Route will sell round-trip tickets to Richmond, Va., to be sold Sept. 10, 11 and 12, with final limit to return Sept. 22, 1900. This rate open to all.

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